399

AN HIEROGLYPHIC KEY

TO

NATURAL AND SPIRITUAL

MYSTERIES,

BY WAY OF

REPRESENTATIONS

AND

CORRESPONDENCES.

TRANSLATED FROM THE LATIN OF

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LONDON:

PRINTED AND SOLD BY R. HINDMARSH,

PRINTER TO HIS ROYAL HIGHNESS THE PRINCE OF WALES,

No. 32, Clerkenwell-Close.

1792.

[Price *One Shilling.*]

BRITISH MUSEUM

PREFACE.

THE great importance of the ſcience of correſpondences in the ſtudy of the ſacred ſcriptures, as well as the writings of the ancients, is now ſo well known to every perſon acquainted with the works of Emanuel Swedenborg, that there needs no apology whatever for preſenting the public with ſo uſeful a little tract as the following. The difference between correſpondence and mere figure or metaphor, has not been ſufficiently attended to; and yet it is very neceſſary, that this ſhould be clearly underſtood. Correſpondence in general may be defined, the relation ſubſiſting between the eſſence of a thing and it's form, or between the cauſe and it's effect; thus the whole natural world correſponds to the ſpiritual world; the body of a man, with all it's parts, correſponds to his ſoul; and the literal ſenſe of Word correſponds to it's ſpiritual ſenſe. So that wherever there is a correſpondence, there is neceſſarily implied ſuch an *union* between two things, as only takes place when the one is derived from the other, in the ſame manner as an effect is derived from it's efficient cauſe, or as ſpeech is derived from thought, and the geſtures of the body from the affections of the mind; in all which caſes the exterior forms can no more be ſeparated from the interior eſſences, without loſing their exiſtence, than the body of a man can be ſeparated from his ſoul without death. Such is the nature and power of *correſpondences*. Let us now ſee whether the ſame can be ſaid of mere *figure* and *metaphor*.

A mere figure or metaphor is the reſemblance, in ſome certain way, which one thing bears to another, not

according to the true nature and fitneſs of things, ſo much as by the arbitrary choice of a ſpeaker or writer, who is deſirous of illuſtrating his ſubject, and rendering it familiar to the comprehenſion. Conſequently there is no neceſſary union between the ſubject and the figure, nor is the one an effect of the other, or in any wiſe dependent on it for it's exiſtence and ſubſiſtence, as is the caſe in all correſpondences. An example will illuſtrate the truth of my obſervation. Virgil, in his Æneid, lib. 2, likens the deſtruction of Troy with her lofty ſpires, to the fall of an aged oak, on being hewn down by the woodman's hatchet. This is a ſimile, or figure, but not a correſpondence; for there is no neceſſary connection between the city of Troy and a mountain oak, nor between her lofty ſpires and the wide extending branches of a tree. The one is not *within* the other, as it's life and ſoul; nor can the relationſhip ſubſiſting between them be conſidered like that of cauſe and effect, eſſence and form, prior and poſterior, ſoul and body, which nevertheleſs, as before obſerved, is the caſe with all true correſpondences.

The difference between a mere figure and a correſpondence may again appear from the following conſideration. A mere figure or ſimile is the reſemblance which one *natural* object or circumſtance is ſuppoſed to bear to another *natural* object or circumſtance; whereas a correſpondence is the actual relation ſubſiſting between a *natural* object and a *ſpiritual* ſubject, or a *natural* form and a *ſpiritual* eſſence; that is, between *outer* and *inner*, *lower* and *higher*, *nature* and *ſpirit*, and not between *nature* and *nature*, or *ſpirit* and *ſpirit*. This diſtinction ſhould be well attended to. The language of correſpondences is the language of God himſelf, being that in which he always ſpeaks, both in his Word, and in his works: but figure and metaphor, together with the lan-

guage

guage of fable, are the mere inventions of man, which took their riſe when the divine ſcience of correſpondences began to be loſt in the world.

But let us hear what Baron Swedenborg himſelf ſays on the ſubject of correſpondence, in his work entitled, *True Chriſtian Religion*, n. 201, 202, 205.

"What is meant by correſpondence, hath to this day remained unknown, notwithſtanding it was a ſubject moſt familiar to the men of the moſt ancient times, who eſteemed it the ſcience of ſciences, and cultivated it ſo univerſally, that all their books and tracts were written by correſpondences. The book of Job, which was a book of the ancient church, is full of correſpondences. The hieroglyphics of the Egyptians, and the fabulous ſtories of antiquity, were founded on the ſame ſcience; all the ancient churches were repreſentative of ſpiritual things; their ceremonies, and even their ſtatutes, which were rules for the inſtitution of their worſhip, conſiſted of mere correſpondences; in like manner, every thing in the Iſraelitiſh church, their burnt-offerings, ſacrifices, meat-offerings, and drink-offerings, with all the particulars belonging to each, were correſpondences.

"The ſcience of correſpondences was not only known, but alſo cultivated in many kingdoms of Aſia, particularly in the land of Canaan, Egypt, Aſſyria, Chaldea, Syria, Arabia, in Tyre, Sidon, and Nineveh, and from thence it was conveyed into Greece, where it was changed into fable, as may appear from the works of the moſt ancient writers in that country.

"All things that appear on the face of the earth have correſpondence, conſequently, not only trees and vegetables, but alſo beaſts, birds, and fiſhes of every kind, and all other animals. The ancients, who were verſed in the ſcience of correſpondences, made

themſelves

themſelves images, which correſponded with things celeſtial; and were greatly delighted therewith, by reaſon of their ſignification, and that they could diſcern in them what related to heaven and the church; and therefore they placed thoſe images both in their temples, and alſo in their houſes, not with any intention to worſhip them, but to ſerve as a means of recollecting the celeſtial things ſignified by them. Hence, in Egypt and in other places they made images of calves, oxen, ſerpents, and alſo of children, old men, and virgins; becauſe calves and oxen ſignified the affections and powers of the natural man; ſerpents, the prudence and likewiſe cunning of the ſenſual man; children, innocence and charity; old men, wiſdom; and virgins, the affections of truth, &c. Succeeding ages, when the ſcience of correſpondences was obliterated, began to adore as holy, and at length to worſhip as deities, the images and pictures ſet up by their forefathers, becauſe they found them in and about their temples. For the ſame reaſon, the ancients performed their worſhip in gardens and in groves, according to the different kinds of trees growing therein; and alſo on mountains and hills; for gardens and groves ſignified wiſdom and intelligence, and every particular tree ſomething that had relation thereto, as the olive the good of love; the vine, truth derived from that good; the cedar, good and truth rational; a mountain, the higheſt heaven; a hill, the heaven beneath."

Such is the general view, which Baron Swedenborg gives of the nature of correſpondence; a ſcience ſo far loſt ſight of in the preſent day, that it's very exiſtence is doubted by many. But it is to be hoped, that the age of darkneſs is paſt, and that men will now open their eyes to contemplate the wiſdom of the ancients, which as far exceeds the moonſhine of modern philoſophy, as ſubſtance

ſtance is preferable to ſhadow, or divine reality to hypotheſis and conjecture.

The following *Hieroglyphic Key* is not offered to the public as a perfect work, but merely as an outline, or fragment, found among the author's papers after his deceaſe, which in all probability he once intended to have enlarged and completed. Yet even in it's preſent ſtate it will be found highly uſeful, and ſerve the attentive reader as a ſuitable introduction to the ſcience of correſpondences.

At what period of time this little work was originally written, is not known. From certain paſſages, as in p. 33, where the author ſpeaks of the deſtruction of the world according to the common ideas formed from the literal ſenſe of ſcripture, it is thought by ſome, with great probability, that he wrote it previous to his ſpiritual illumination: and yet there are ſo many grand and ſublime conceptions interſperſed through the whole, that others are ready to conſider them as a ſufficient evidence of divine inſpiration.

Leaving the reader to form his own judgment on this matter, the tranſlator has only further to obſerve, in reſpect to his part, that he has kept as cloſe to the original as he well could. Indeed he found it neceſſary to be as literal in the tranſlation as poſſible; otherwiſe the correſpondences in each ſentence and word could not be retained, or conveyed to the Engliſh reader. For this reaſon he has been obliged to uſe the words *inſipience*, *diſharmony*, *jucundity*, &c. although he is ſenſible, there are ſome readers, who would better underſtand the terms *folly*, *diſcord*, *delight*, &c. However, for the ſake of the unlearned, a gloſſary is annexed, containing an explanation of ſuch words as are not in common uſe, but which were nevertheleſs thought proper to be adopted on the preſent occaſion.

ROBERT HINDMARSH.

London, July 11, 1792.

A GLOSSARY,

Explaining the Signification of certain Words uſed in the following HIEROGLYPHIC KEY.

Adoleſcence, youth, the age of a young man, mature age.
Aggregate, a collection or accumulation.
Analogical, proportional.
Analytical, the judging of cauſes from effects.
Aſſimilate, to make one thing like another.
Axiom, an eſtabliſhed or received maxim.
Celerity, quickneſs.
Clarity, clearneſs.
Colliſion, a conflict, a ſtriking againſt each other.
Compreſſion, a ſqueezing or preſſing together.
Conſtriction, a binding or tying together.
Contingency, chance, the occurrence of events unconnected with any cauſe.
Co-ordination, equal arrangement.
Corpuſcles, ſmall bodies, minute particles.
Diſharmony, want of harmony, diſcord.
Documents, leſſons.
Exemplar, an original copy or pattern.
Inaction, want of action.
Indecorous, indecent, unbecoming.
Inert, ſluggiſh, inactive, lifeleſs, motionleſs, incapable of re-action.
Injucundity, want of delight, unpleaſantneſs, ſadneſs.
Inſipience, want of wiſdom, folly, inſanity.
Intuition, a viewing or beholding.
Invigorate, enliven, ſtrengthen, refreſh.
Jucundity, delightſomeneſs, pleaſantneſs.
Microcoſm, a little world.
Modification, the mode or manner of a thing's exiſtence, particularly as applied to the rays of light in the atmoſphere.
Momenta, (moments,) that force or power inherent in all action or motion, which determines it's celerity.
Mundane, worldly, material.
Pellucidity, tranſparency, clearneſs.
Phenomenon, a natural appearance.
Proprium, ſelfhood.
Ratio, proportion.
Recognize, to diſcover and acknowledge.
Sequence, regular order.
Synthetical, the judging of effects from cauſes.
Tranſcript, a copy, image, likeneſs.
Tumefaction, a ſwelling, expanſion.

AN

HIEROGLYPHIC KEY

TO

NATURAL AND SPIRITUAL

MYSTERIES.

EXAMPLE I.

AS long as motion endures, ſo long does effort endure; for effort is the moving power of nature: but effort alone is a dead power.

As long as action is continued, ſo long is will continued; for will is an effort of the human mind towards action. From will alone no action follows.

As perpetual is the divine operation, as is the divine providence; for providence is the divine will of operating: but from providence alone no operation follows.

The following expreſſions mutually correſpond to each other. (1.) *Motion, action, operation.* Action indeed is alſo attributed to nature, wherefore inſtead of motion action might be ſubſtituted; but, properly ſpeaking, action flows from a principle, which can act of itſelf, or in which is implanted a will; conſequently it flows from the human mind. In like manner action, but more frequently operation, is wont to be predicated of the divine providence, although it is not a ſpiritual word. (2.) *Effort, will, providence.* With reſpect to effort, it is a mere natural term; but will is applicable to rational minds: providence is predicated of God alone. That will and effort mutually correſpond to each other, may be ſeen in the paragraph concerning will; but that providence likewiſe correſponds, is evident from hence, that as the will involves every human action, ſo does providence involve every divine operation, or God's univerſal will. (3.) *Nature, human mind, divine mind, or God.* In the firſt claſs are contained all thoſe things which are purely natural; in the ſecond claſs, ſuch as are rational and intellectual, and of courſe ſuch as are moral alſo, as having relation to the human mind; but in the third claſs are contained theological and divine things: wherefore they mutually correſpond to each other.

Confirmation

Confirmation of the propoſitions. (1.) That as long as motion endures, ſo long does effort: this is the common opinion of philoſophers; for they aſſert, that in motion there exiſts nothing real but effort; as alſo that motion is perpetual effort. Inſtead of motion may alſo be ſubſtituted action, which likewiſe may exiſt purely natural, viz. when it flows from ſome power, or when it is followed by an effect. (2.) That effort is the moving power of nature: it is an axiom in philoſophy, that power conſiſts in a continual effort or tendency to action, and that power is the beginning of actions and changes; hence that the moving power conſiſts in a continual effort or tendency to change place. (3.) That effort without motion is a dead power, is alſo agreeable to the rule of Wollfius, namely, That it is a dead power which conſiſts in effort alone, and that a living power is attended with change of place. (4.) In regard to will, it is to be obſerved, that I mean the human will, which takes it's riſe from the rational mind, whence flows rational action. There are alſo animal actions, which flow from a will nearly reſembling the rational will. (5.) That providence is ſometimes non-operative, may be gathered from the ſcriptures; for there are ſome human minds which repel all divine power. It

may therefore be ſaid, that providence is not admitted or received, but it cannot be ſaid that it ceaſes; juſt as we may ſay, that will continues, notwithſtanding the ceſſation of action.

Rules. (1.) The firſt claſs I call the claſs of natural things; the ſecond, the claſs of rational animals, which includes alſo things moral; but the third claſs I call that of ſpiritual things, or theological claſs. (2.) The principal matter is not to be expreſſed by the ſame words, but by different terms ſuited to each claſs reſpectively; thus, effort, will, providence. (3.) And indeed it ought to be expreſſed by ſuch words as at firſt ſight do not ſeem to ſignify or repreſent the ſame thing; for it is not inſtantly comprehended, that the will correſponds to effort, and providence to the will; nor that the rational mind correſponds to nature, and God to the rational mind, and ſo on. (4.) That expreſſions purely natural are to be explained and defined by other natural terms eaſier to be underſtood: but that expreſſions belonging to the claſs of rationals are to be defined by terms belonging to the claſs of naturals; in like manner expreſſions in the theological claſs, by terms in the claſs of rationals: as for example, effort is defined to be the power of acting; will, to be

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an effort of the human mind towards action; providence to be the divine will of operating; and ſo on. (5.) That in many caſes it is proper to uſe the ſame and ſimilar words in every claſs; otherwiſe the ſenſe would be rendered too obſcure; as in the following expreſſions, *as leng as, to endure, to be continued, alone, is, it follows, and;* for theſe are not eſſential words; and although theſe terms may be changed for others proper to the claſs, yet it is beſt to retain the uſual ones, for a clearer underſtanding of the matter. (6.) It is alſo proper to expreſs one rule in one claſs by ſeveral words, and by circumlocution: for example; effort alone is a dead power; in the following claſſes it is ſaid, will alone is an effort, which is ſucceeded by no action; that is, no action or inaction is the ſame thing as dead action; but the phraſe *dead action* ſounds rather aukwardly. The ſame obſervations will apply to the third or theological claſs.

EXAMPLE II.

Throughout all nature there is a beginning of effecting ſomething, implanted in it's

it's effort: therefore, as is that beginning, ſuch is the faculty or power of effecting; as is the faculty, ſuch is the effort; and as is the effort, ſuch is the motion, and conſequently ſuch the effect.

There is in every human mind a view and love of a certain end, implanted in it's will: therefore, as is the love, ſuch is the deſire; as is the deſire, ſuch is the benevolence and will; and as is the will, ſuch is the action, and conſequently ſuch the attainment of the end.

In God is a moſt pure love towards us and for our ſalvation, which is the end of creation, implanted in his providence: therefore, as is that love, ſuch is his grace and providence; and as is his providence, ſuch is the operation, and ſuch our ſalvation, which is the end of all ends.

Order and the repreſentative world are in the moſt perfect ſtate, when harmony ſubſiſts between the providence of God, the

the wills and ends of human minds, and the efforts and effects of nature. But order and the world are in an imperfect ſtate, when theſe do not harmonize; and in ſuch degree imperfect, as they fall ſhort of harmony.

The following mutually correſpond to each other. (1.) *The beginning of effecting, the view of an end, and the love of the end of creation, or of our ſalvation, in God.* At firſt ſight it ſeems as if ſome other thing beſides love in God, might correſpond to the beginning of effecting in nature; but ſince God is the beginning and end of all things, there cannot be ſaid to be in him a beginning, unleſs it be that which he himſelf is: but of his providence there may be a beginning, for providence is operative; but this beginning can be no other than his moſt pure love towards mankind, and for their ſalvation, which is the end of creation. (2.) *Effect, end, end of ends, or the ſalvation of ſouls.* Effect is predicated of nature, but end of the human mind, for minds view ends before effects, and afterwards effects as inſtrumental cauſes to promote thoſe ends. It is altogether the province of human creatures from the

effect to infer the end, that is, from the ſimple preſence of things to gather wiſdom, and further than this to judge nothing at all of futurity. But in human minds particular ends only are conſidered; but the end of ends, or moſt univerſal of all ends, is under the eye of God himſelf, which, to be underſtood, ought to be deſcribed; namely, an heavenly ſociety of ſouls, or, in other words, the ſalvation of mankind. (3.) *Faculty, benevolence, grace.* It is well known that benevolence is applicable to man, and grace to God; neither is it to be doubted, that the moſt proper correſpondent thereto in nature is a greater or leſſer faculty, proneneſs, or promptitude of effecting, that is, facility, from which alſo the term faculty is derived, which in other caſes ſignifies power, poſſibility, &c.

Confirmation of the propoſitions. (1.) That nature is the beginning of effecting ſomething: this may appear from the definition which philoſophers give of nature; for the celebrated Wollfius ſays, Univerſal nature, or nature ſimply ſo called, is the beginning of changes in the world; and there is an active or moving power, or a combination of moving powers, that is, of efforts, for effort conſiſts in power, ſo that that beginning muſt of neceſſity be implanted in the effort.

effort. Ariſtotle likewiſe ſays, that God and nature do nothing in vain, but all for the ſake of an end; ſo the beginning of effecting, and the effect itſelf, are of nature, but the end is of God: but indeed both end and effect together come under the cognizance of the human mind or man. (2.) That the love of the end is implanted in the will of the human mind, is ſufficiently evident; for the will is ſeldom determined to action, unleſs there be a certain incitement thereto from love, or a deſire of obtaining ſome certain end. But conſult the paſſage which treats of the will. (3.) That ends alone are in God, and that nature ſpontaneouſly concurs to promote ends by effects, is ſufficiently plain from hence, that God is above nature, neither has he any thing in common with it; for nature was formed and created to promote the ends of divine providence, which is the cauſe of correſpondences and repreſentations; nor can any thing elſe be the end of creation, than an univerſal ſociety of ſouls, from which God may be regarded as the end of all things.

Rules. (1.) There are two modes of proof, in order to know whether we have acquired truth: to know whether it be a phyſical truth in the firſt claſs, may be gathered from the ſecond and

third, or moral and theological claſſes; and to know whether it be a moral truth, may appear from the phyſical and theological claſſes; for every thing ought to agree and harmonize, or confirm the truth itſelf, for when there is a correſpondence, if in any place it be thwarted or interrupted, it is a plain mark of error. (2.) There is alſo another kind of proof, namely, when the contents of the three claſſes ſo harmonize, as, by being placed in regular ſequence, to produce another fourth truth: for example; in order that the repreſentative world may be perfect, the following ſhould agree, viz. the providence of God, the wills and ends of minds, and the efforts and effects of nature; thus, the firſt is an exemplar, the ſecond a type, and the third a reſemblance: for all divine things are exemplars; intellectual, moral, and civil things, are types and images; but natural and phyſical things are reſemblances: thus exemplars, types, and reſemblances, muſt fully repreſent each other; there is alſo a mutual correſpondence and harmony betwixt them, for the one acknowledges and is acknowledged by the other, as it's proper relative and correſpondent.

EXAMPLE

EXAMPLE III.

Motion cannot exiſt without effort, but effort without motion may; for if all effort were to break forth into open motion, the world would periſh, inaſmuch as there would then be no equilibrium.

Action cannot exiſt without will, but will without action may; if all will were to break forth into open action, man would periſh, for then there would be no rational counterpoiſe, or reaſon to moderate.

No divine operation can exiſt without providence, but indeed providence may exiſt without operation or effect; if all providence were to be operative or efficient, human ſociety, as it now is, could not poſſibly ſubſiſt, for then there would be no true exerciſe of human liberty.

Correſpondences. (1.) *The world, man, human ſociety:* for man is called a microcoſm, or little

world, and human ſociety the great world, or as the French term it, *le monde*. That the world may exiſt, it is requiſite there be nature; that man may exiſt, it is eſſential that there be a rational mind; and that human ſociety may exiſt, there muſt of neceſſity be a God. Whatever is of a divine nature, is an object of conſideration in human ſociety, and muſt eſpecially be ſo in the moſt univerſal or heavenly ſociety of ſouls. (2.) *Equilibrium, rational counterpoiſe, or reaſon to moderate, true exerciſe of liberty:* for there are many things to curb and reſtrain human wills, that they break not forth into open action, which ſerve as ſo many bridles to check and keep them within bounds, namely, things indecorous, diſhoneſt, divers kinds of loves or luſts, (of which the one kind acts as a check upon the other,) fear, neceſſities, impoſſibilities. In order therefore to conſtitute an equilibrium of minds, there muſt be reaſon to moderate, and prudence or rational counterpoiſe. In another ſenſe alſo equity correſponds to equilibrium, but that is only the caſe when juſtice and injuſtice are the ſubjects treated of. The true exerciſe of liberty, is the very equilibrium itſelf of human ſociety; but the abuſe thereof is indeed the deſtruction of the equilibrium; for which reaſon there are forms of government, rulers, ſubjects, puniſh-

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ments, and rewards, merely to put a curb to licentiouſneſs, and to enforce the true enjoyment of that liberty which is allowed; for if the divine will governed abſolutely or arbitrarily, there would be no ſuch thing as liberty, ſuch as now exiſts; and if there were no liberty, there would be nothing proper to the human kind, conſequently neither would ſociety ſubſiſt, ſuch as it now is.

Confirmation of the propoſitions. (1.) That the world would periſh, if all effort were to break forth into open motion. There is no ſubſtance in the univerſe, even among groſs bodies and the elements, but what has implanted in it a power and an effort towards action; that is to ſay, each has implanted in it it's own nature. It is well known, that there is an inherent tendency in the atmoſpheric particles to expand themſelves; but it is equally true, that every individual particle mutually contains and reſtrains another, whence reſults the equilibrium, which ſubſiſts as well in particulars as in generals. (2.) The like reaſon would hold good, if all will were to break out into open action; for then man would periſh, or there would be no rational mind, ſeeing that man is only ſo far a man, as he is poſſeſſed of a rational mind. It is therefore the

the privilege of mankind to be endued with the power of curbing their appetites, and the inſane or extravagant tendencies of their luſts; which power if a man were deprived of, he would altogether ceaſe to be man. Moreover, there are internal organs of ſenſe, or rather powers of motion, as alſo muſcles of the body, contrived in ſuch a manner, as to form a general equilibrium throughout the whole, when they all unite together in action: for action flows from the greater exertion of a particular power under the influence of the powers general. (3.) That the providence of God may exiſt without being attended with operation or effect, is a theological truth. God wills and provides for the ſalvation of all men, but this univerſal will or providence does not take effect; for there are ſome who reſiſt the divine grace, in whom this providence cannot become effective and operative.

EXAMPLE IV.

In all effort is preſent direction and celerity.

In all will is preſent intention and determination of action as to degrees and momenta.

In

In all providence is preſent divine diſpoſition and ſucceſſion of things.

God diſpoſes, man intends and propoſes, nature obſequiouſly gives direction to effects.

Correſpondences. (1.) *Direction, intention,* and *divine diſpoſition.* To direction, which is of nature, correſpond both intention and determination, which are of the rational mind; for nature is dead; therefore it cannot, from any thing of a will-principle implanted in it, intend, but merely direct, and that only ſo far as itſelf is directed. (2.) *Celerity, determination of action as to degrees and momenta, ſucceſſion of things.* To direction and celerity properly correſponds determination of action as to degrees and momenta, that is, as to ſpace and time.

Confirmation of the propoſitions. (1.) That in all will is preſent an intention, is plain from common ſenſe and the general way of ſpeaking, inaſmuch as we are regarded, or (which is the ſame thing) our actions are judged of from the will

will or intention, these being considered as synonomous terms. Experience alone confirms the truth of this, that in will is a determination of action as to degrees and momenta. (2.) That in providence is present divine disposition and succession of things, is indeed evident without confirmation; but in order to it's existence, it is necessary that there be nature, the world, human society, and of course time and space, with various other things relative to nature and the world; for providence cannot be predicated of God without nature, thus it can only be predicated of him in the created world.

EXAMPLE V.

Inert power and passive power is the principle of gravity, and the cause of rest in the substances of the world.

Sloth and indifference is the principle of indetermination, and the cause of inaction in the human body.

Correſpondences. (1.) *Inert power* and *ſloth.* In the animal kingdom ſloth is the only proper correſpondent to inert power: it is true indeed, that torpor, cold, or death, may in ſome caſes correſpond to inert power: but the ſubject here treated of is, correſpondence with a living animal. (2.) *Paſſive power* and *indifference*; that is, ſuch a principle as ſuffers not itſelf to be moved or excited to re-action, for ſuch is that quality which we term paſſive power. (3.) *Gravity* and *indetermination.* (4.) *Reſt* and *inaction.*

Confirmation of the propoſitions. (1.) Inert power is not a dead power, but it exiſts whenever a body is deprived of the power of re-acting in the ſame proportion as it is acted upon, or when it has loſt it's elaſtic virtue; thus the power impreſſed on it is abſorbed [or ſwallowed up in it], ſince it does not return the ſame degree of re-action, as it at firſt received of action. (2.) Such is the nature of corpuſcles of an angular form, for in theſe all the minuteſt particles are at reſt, that is, they do not poſſeſs any power or effort towards action; for there is a certain perpetual reſiſtance and colliſion in themſelves: whence it follows, that this property conſiſts in gravity, reſt, cold, and ſimilar things,

which are purely terreſtrial. (3.) Such a perpetual oppoſition and contrary direction is alſo ſometimes found in human minds, whence ariſes indetermination and inaction; but this likewiſe derives it's origin from ſloth and indifference, which abſorb and deſtroy the powers, as if deſtitute of ſenſation.

Rule. When nothing can be found to ſerve as a proper correſponding repreſentative, then one of the claſſes may be omitted, as in the above example; ſince nothing divine can correſpond to ſloth, inertneſs, gravity, reſt, indetermination, or inaction; for whatever bears the image or characters of death, is not predicable of pure and eſſential life.

EXAMPLE VI.

From effects and phenomena we judge of the world and nature, and from the world and nature we infer effects and phenomena.

From actions and inclinations we judge of man and the rational mind, and from man

man and his mind, when known, we infer actions and inclinations.

From the works and documents of love we judge of God, and from God we infer his works and documents of love.

The HARMONY, *or* ANALOGY.

As the world ſtands in reſpect to man, ſo do natural effects in reſpect to rational actions.

As man ſtands in reſpect to God, ſo do human actions in reſpect to divine works.

Correſpondences. (1.) *Phenomena, inclinations, documents of love.* There are indeed other phenomena in the animal kingdom, beſides inclinations, ſuch as ſenſations, perceptions, thoughts; but the principal ones are inclinations, inaſmuch as from them we are able to judge of the nature of man, and the ſtate of his mind. So alſo the wonderful things of God, all of which are documents of love towards us and for our ſalvation, enable us to judge of him.

Confirmation of the propoſitions. (1.) There are two methods of teaching and learning, namely, from effects and phenomena to judge of the world and nature, which is called the *analytical* method; or from the world and nature, when known, to infer effects and phenomena, which is the *ſynthetical* method. (2.) That from the things of the world we may gather inſtruction concerning the Divine Being, is confirmed by the apoſtle in his epiſtle to the Romans, ch. i. 19, 20. "That which may be known of God, is "manifeſt in them, for God hath made it mani-"feſt to them: the inviſible things of God ever "ſince the creation of the world, are clearly "ſeen, being underſtood by the things that are "made, even his eternal power and divinity, to "the end that they may be without excuſe."

Rule. From each of the examples adduced a certain analogy may be formed, and from the analogies an equation [or parallel], which may again be reduced into it's analogies; as in the following inſtance: As the world ſtands in reſpect to man, ſo do natural effects in reſpect to rational actions; and in like manner with the reſt. Now if for world we put [w], for man [m], for effects [e], and for action [a], they may be joined together after the analytical method, thus,

w,

w, m, e, a. The manner how theſe ought to be adjoined to others, and multiplied, ſo as to form an analytical equation, will be ſhewn elſewhere in it's proper place. Theſe are the firſt rudiments of univerſal mathematics, of which mention is often made. There is alſo a ratio or continual analogy; for example; As the world is to man, ſo is man to God: from which it follows, that God paſſes through man into the world, or that God has nothing in common with nature but by means of man; conſequently that the perfection of nature depends on the perfection of man; for God, who is the author of nature, no otherwiſe diſpoſes the world, than as is compatible with the quality of the medium, which is man, through whom he communicates with the world.

EXAMPLE VII.

Nothing can ſtop the courſe of nature, ſo long as the ſun, by means of the pure airs and atmoſpheres, can fill the world with active powers, and with the rays of it's light.

Nothing

Nothing can ſtop the courſe of human life, ſo long as man's ſpiritual mind or ſoul, by means of the rational mind and animal ſpirit, can illuſtrate him with perpetual life, and with the rays of intelligence.

The human race will be conſtantly perpetuated, neither will the world periſh, ſo long as God, by means of his ſpirit and angels, can illuminate human ſocieties with intelligence and the rays of wiſdom.

EXAMPLE VIII.

The courſe of nature will be ſtopped, immediately when the ſun can no longer illuminate it's world.

The courſe of human life will be ſtopped, immediately when the ſoul can no longer enlighten it's man with underſtanding.

The world will periſh, immediately when God can no longer illuminate mankind.

Correſpondences.

Correſpondences. (1.) *Courſe of nature, courſe of human life, courſe of the life of mankind.* For there is a correſpondence between the nature of the life of every individual, and that of the community at large; but to uſe leſs objectionable terms, I am willing to expreſs it otherwiſe, by ſaying, that the human race will be conſtantly perpetuated, or that the world will not periſh; ſtill the ſenſe remains the ſame. The courſe of nature alſo correſponds to providence in operation. (2.) *Pure air, rational mind, divine ſpirit.* It frequently occurs in the ſcriptures, that the divine ſpirit is compared to moſt pure air, or is repreſented by pure air. Our rational mind itſelf is the ſame as our ſpirit, agreeable to the remark made in it's proper place; thus they mutually correſpond to each other. (3.) *Atmoſpheres, angels, animal ſpirit.* The atmoſphere, namely, that which is called ethereal and aëreal, is the inferior air, to which alſo angels are likened; ſuch a ſpirit or genius is our animal ſpirit, to which are attributed affections and paſſions. (4.) *Active powers, life, intelligence.* Whether you ſay nature, or active powers, it amounts to the ſame thing, for univerſal nature is an aggregate of active powers; powers are ſingular, or parts of nature, but nature is a common or general term. That nature and life mutually correſpond to each other,

was

was ſhewn above: the ſame is alſo true of active powers in the preſent caſe. Intelligence is a more diſtinct and ſuperior life, which in the third claſs is to be ſubſtituted inſtead of the ſimple term *life*; for to live is to underſtand. (5.) *Light, intelligence, wiſdom.* That natural light correſponds to intelligence, is readily acknowledged by every one; for the phraſe *intellectual light* is made uſe of in common; and to the underſtanding we attribute clarity, ſhadows, with other things of a like nature. Beſides, images are formed by the help of light, whence come ideas, and from ideas imagination and thought, and thus underſtanding; the underſtanding itſelf is alſo called rational ſight. But wiſdom is an excluſively divine property: it is the part of man to underſtand, but not to be wiſe, for this ought to be aſcribed ſolely to God. (6.) *Sun, ſoul, God.* In man or the microcoſm there exiſts no other ſun, than his ſoul or ſpiritual mind, from which proceeds intelligence. But God is the ſun of wiſdom, or wiſdom itſelf, in like manner as the ſun of the world is the ſun of light.

Confirmation of the propoſitions. (1.) The ſun itſelf is the ſource and beginning of all natural things, from which the world, or that which we call

call the ſolar ſyſtem, derives it's exiſtence as well as ſubſiſtence; ſo that, reſpectively to the reſt, the ſun may well be termed the father of nature [*natura naturans*]: but it's operation on the univerſe is effected through the pure airs or atmoſpheres, by means of which it becomes as it were preſent in every point and corner of it's own ſyſtem; for as far as ever it's rays extend, ſo far alſo does it's activity and light penetrate. Were the ſun to be altogether withdrawn, every thing would fall into decay, and loſe it's exiſtence, for want of motion, heat, and freſh ſupplies of natural life. (2.) The caſe is the ſame in the animal kingdom; when the ſoul is unable to operate through the rational mind and animal ſpirit, and ceaſes to invigorate it's little animal world, or to refreſh and enlighten it with life and intelligence, inſtantly it dies. He that is deprived of a mind and animal ſpirit, is deſtitute of life and intelligence, or is as a dead ſtock or corpſe. (3.) That the world alſo will periſh, when God can no longer govern mankind by his ſpirit, is a conſequence that follows by analogy, and is confirmed by the ſacred ſcriptures: for the reaſon why mankind was deſtroyed by the flood, was bec[illegible] the Divine Spirit could no longer operate; and that for the ſame reaſon the world will hereafter periſh, is abundantly declared and

predicted by the evangeliſts and apoſtles. From the above analogical concluſion it likewiſe follows, that man is that medium, through which God paſſes into nature, or through which nature may aſcend to God: therefore, as is the ſtate of man, ſuch is that of the world, which will totally periſh, whenever the human race becomes ſo perverſe and wicked, as to reject all grace and divine wiſdom. That ſuch is the chain of cauſes, we may likewiſe conclude from the curſe paſſed upon the world and earth for the ſin and guilt of Adam; as alſo that peace, plenty, and the hope of years to come, depend on the union and harmony of our ſouls and minds with God.

EXAMPLE IX.

Perfect order conſtitutes harmony, harmony begets beauty, and theſe renew and preſerve nature. But imperfect order produces diſharmony,* diſharmony begets deformity, and theſe pervert and deſtroy nature.

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* The tranſlator finds himſelf obliged to uſe the word *diſharmony*, *jucundity*, *&c.* for the ſake of preſerving a regular ſeries in the correſpondent expreſſions; though he is ſenſible they do not ſound ſo well to an Engliſh ear.

The affection of true harmony begets jucundity, jucundity begets joy, and theſe refreſh and enliven the animal ſpirit and mind. But diſharmony begets injucundity, injucundity begets ſadneſs, and theſe injure and extinguiſh the animal ſpirit and mind.

The love of the ſupreme good begets happineſs, happineſs begets heaven, and theſe render the ſoul bleſſed, and exalt it's ſpiritual life. But the love of evil begets unhappineſs, unhappineſs begets hell, and theſe bring upon the ſoul damnation, which is ſpiritual death.

Correſpondences. (1.) *Affection* and *love*; for all affection, which is grateful to the mind, may be called it's love: but, properly ſpeaking, love is a ſpiritual word, to which correſpond concord, unanimity, and, in the claſs of naturals, conjunction, and connection: yet notwithſtanding this, love alſo correſponds to affection, when the ſubject treated of is harmony, in which is

ſuch concord and connection. (2.) *True harmony, ſupreme good;* for nothing can affect the animal ſpirit or mind with pleaſure, but what partakes of the nature of harmony. However, harmony is not a ſpiritual word, but *good* is, which correſponds to harmony in proportion as it produces jucundity. The ſame holds good with reſpect to *diſharmony* and *evil*. Thus, at the creation, when all things were pronounced by God to be good, the meaning is, that they all mutually correſponded to each other; that is to ſay, nature and the world correſponded with man and his mind, and the human mind correſponded with the Deity, ſo that there was no occaſion for inſtruction, inaſmuch as every thing ſubſiſted in perfect harmony. (3.) *Beauty, jucundity, joy, happineſs, heaven.* Beauty or comelineſs is a natural word; but is not always conſidered as ſuch, for it reſults from harmony and the perfect order of things. Jucundity is predicated of the animal ſpirit, and joy of the human mind, which have their exiſtence in the animal kingdom alone. Happineſs is predicated of the mind ſeparate from the body, and compriſes all the jucundities in the univerſe. But heaven ſignifies joy in it's utmoſt perfection, and indeed the joy of all in each, and of each in all, which in other words is termed celeſtial joy. As this is ineffable,

ineffable, and admits of no compariſon with our joy, it is therefore called heaven, by which alſo we are to underſtand the heavenly ſociety itſelf. (4.) *Deformity, injucundity, ſadneſs, unhappineſs, hell.* As theſe are the direct oppoſites to the foregoing, it follows, that they bear a ſimilar relation or proportion to each other. (5.) *Pervert, injure, condemn.* *Pervert* is a natural word; *injure*, or *evil intreat*, properly ſpeaking, is applied to the animal kingdom; and the word *condemn* or *damn*, as uſed in common, is ſpiritual, ſeeing it is the ſoul that ſuffers torment and death eternal. (6.) *Deſtroy, extinguiſh, ſpiritually kill.* Nature may be deſtroyed; the mind or life may be extinguiſhed; but the ſoul can never die, except it be ſpiritually by damnation.

Confirmation of the propoſitions. (1.) That perfect order produces harmony, and harmony beauty or the perfection of form; and that theſe renew and eſtabliſh nature, is evident even from the light of nature: it is alſo confirmed from the harmonies of ſeeing, hearing, and all the other ſenſes in the animal kingdom, both external and internal, which are never exerciſed but they yield refreſhment; and likewiſe from love which correſponds to harmony, ſeeing that this unites minds. Hence it was, that Pythagoras aſcribed

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all things to harmonies, and that the moſt ancient philoſophers aſſerted that every thing was formed, ſupported, and preſerved by a certain love. Since then we cannot but admit of the reality of this, it of courſe follows as equally true, that things disharmonic pervert and deſtroy. (2.) That the love of the ſupreme good begets happineſs, will appear as a plain conſequence, if we but conſider what is meant by the ſupreme good, namely, that it is no other than God himſelf, and that he is love; and it is impoſſible that union with ſuch good, through love, can ever take place without the bleſſing of happineſs and heavenly joy.

Rules. (1.) There are many things in the claſs of naturals, which cannot be ſuppoſed in that of ſpirituals; therefore we muſt ſubſtitute thoſe things which do exiſt, and which appear to have the greateſt agreement with them: as for inſtance, when ſpeaking of nature, the word *deſtruction* may be uſed; when of corporeal life, then the term *extinction* or *death*; but when the ſubject treated of is the ſoul, which in it's eſſence is ſpiritual, that cannot be ſaid to be deſtroyed, extinguiſhed, or to die; yet the chief eſſence of it's life, namely, it's happineſs, may be ſaid to *periſh*, and it's connection with the Deity *diſſolved*, which

which is ſpiritual death and the pains of hell. (2.) There is often found a word expreſſive of ſome natural quality, which may be rendered by ſeveral others in the ſecond claſs; thus, harmony and comelineſs may be rendered by jucundity, pleaſantneſs, gladneſs, joy, and innumerable others; for to every ſenſe there is annexed it's own jucundity and harmony, namely, one kind to the taſte, another to ſmelling, another to hearing, another to ſeeing, another to the animal ſpirit, and another to the rational mind. In the following examples the word *modification* occurs, to which correſponds the ſenſation both of ſeeing and hearing, as alſo perception and the underſtanding. In like manner will be found ſpiritual words, which have for their correſpondents many things in the natural and animal claſſes; as, good, evil, &c.

EXAMPLE X.

Harmony alone conjoins natural beings, and ſuſtains the world: but diſharmony diſjoins, and deſtroys the world.

Concord

Concord alone conſociates ſouls and minds, and preſerves ſocieties: but diſcord diſſociates and deſtroys ſocieties.

Love alone unites ſouls together, and forms an heavenly ſociety: but hatred ſeparates ſouls, and gives riſe to an infernal ſociety.

Correſpondences. (1.) *Harmony, concord, unanimity, love.* Harmony is a word purely natural: concord is a word belonging to the animal claſs, becauſe it is predicated of hearts: ſo in like manner is unanimity, this having relation to animal ſpirits. Moreover, if we conſider concord as a virtue, it belongs to the rational mind. Love in general is a ſpiritual word; but when conſidered as to it's ſpecies or particular relations, there are many loves, which ſignify affections, as the love of a companion, a parent, our offſpring, and country, conjugal love, the love of the ſex, that of honour, of riches, of the world, of heaven. (2.) *Diſharmony, diſcord, hatred.* Theſe in like manner are acknowledged to be correſpondences. (3.) *Conjoin, conſociate, unite.* Conjoin is a natural

tural word; conſociate is animal, becauſe it is ſpoken of companions; and to be united is to be moſt ſtrictly conjoined, after the manner of ſouls, when aſſimilated with their equals.

Confirmation of the propoſitions. Similar to this is that vulgar axiom, By concord ſmall things increaſe, but by diſcord they periſh. Hence the reaſon is evident, why love and concord are the bond of ſociety and union of minds, viz. becauſe they are to ſociety what harmony is to nature itſelf, for harmony correſponds to concord and love. Why harmony, concord, and love, have ſuch properties, may be gathered from analogies, and even from geometry itſelf.

EXAMPLE XI.

Harmony of natural beings exiſts not without a beginning of harmony in ſuperior nature itſelf, which conjoins individual things univerſally, and the univerſe individually.

Concord of human minds exiſts not without a beginning of concord in ſome ſuperior

love, which conſociates individual minds univerſally, and univerſal ſociety individually.

Mutual love of ſouls exiſts not without the beginning of love in God himſelf, who unites individual ſouls univerſally, and the univerſal heavenly ſociety moſt individually.

Confirmation of the propoſitions. (1.) That there is a beginning of harmony in ſuperior nature, follows from the co-ordination and ſubordination of all things throughout nature; for unleſs ſuperior things governed inferior, theſe latter could in no wiſe be preſerved in any connection, neither could they ſubſiſt; for that which has no beginning, is without exiſtence:* the atmoſpheres

* To this it may be objected, "Then God himſelf, being without beginning, muſt likewiſe have no exiſtence." But this is not a juſt inference, for the ſubject treated of is *created nature*, and the argument runs thus: Every ſubordinate being in nature owes it's exiſtence to an immediate ſuperior cauſe, and this again to another ſtill higher, till it terminates in the cauſe of all cauſes, which is God, who being the *beginning itſelf*, it cannot poſſibly be ſaid of him, that

ſpheres are kept in their proper connection by the more pure and perfect airs; ſo is the univerſal world by it's ſun, the animal body by it's ſoul, and ſo on. (2.) Neither can the concord of human minds exiſt without deriving it's origin from a ſuperior or more univerſal love, as the love of honeſty, of virtue, of our country, of gain, and ſimilar things which promote the conſociation of minds. Love towards God is the ſupreme and moſt exalted of all loves: Oh! that every individual poſſeſſed it! How would their ſouls and minds be conjoined! Then of a truth ſhould we have a tranſcript of heaven upon earth, and the kingdom of God would appear! (3.) Whatever conjoins, conſociates, and unites univerſally, that alſo does the ſame ſingularly or individually; for there cannot be any ſuch thing as univerſal action, without at the ſame time ſuppoſing that which is ſingular or individual, an univerſal being nothing without ſingulars; of theſe it is componnded, and becomes and is denominated univerſal. But the quality of the univerſal is known from the ſingulars that form it, as that of the ſingulars is known from the univerſal. (4.) Hence it follows, that no

that he has a beginning; for this would be as abſurd as to ſay, that one *firſt cauſe* owes it's exiſtence to another *firſt cauſe*. TR.

one can love his neighbour, unleſs he loves God; neither can any one love God, unleſs at the ſame time he loves his neighbour: ſo that theſe loves are conjoined together, as links in a chain, or as one thing depends upon another.

EXAMPLE XII.

There is a natural neceſſity that every ſubſtance regard another as itſelf, and an aggregate of ſimilar ſubſtances as many ſelves; but that each ſhould regard ſuperior ſubſtances, from which it takes it's eſſence and nature, as above itſelf, to which it is ſubjected by the pure connection and harmony of things.

It is the firſt and laſt law of ſociety, as well on earth as in heaven, that every one love his neighbour as himſelf, a ſociety as many ſelves, and God more than himſelf, to whoſe guidance and government he ſhould ever ſubmit himſelf from a principle of pure love.

Correſpondences. Natural neceſſity, law. All laws ſtamped upon nature are neceſſary and geometrical, but not by way of contingency and arbitrary determination, ſince they depend not upon any thing of will; for which reaſon they are not termed laws, but neceſſities.

Confirmation of the propoſitions. That every mundane ſubſtance regards another neither more nor leſs than itſelf, is evident from the action and re-action of their individual parts, as well as from their conſociation [or propenſity of adhering together]; for in whatever proportion is their ſtate of paſſivity, in that ſame degree is their activity; nor do they ſuperadd any thing from their own proprium, as if to out-do their neighbouring ſubſtances, unleſs it proceed from real ſuperiority of natural power and perfection; much leſs is the one for exalting itſelf above the reſt. If we ſcrutinize minutely into the matter, we ſhall find, that this eſſential law is ſo implanted in nature itſelf, that without it's moſt ſtrict obſervance in whole and in part, the ſyſtem of the world could by no means either have exiſted or now ſubſiſt; for were any one ſubſtance to aim at a prevalency over another of equal weight, magnitude, and power, that would immediately become excentric, quit it's proper atmoſphere, and

and occaſion a total deſtruction of the general equilibrium.

EXAMPLE XIII.

Every thing that is harmonic, is in itſelf beautiful; but whatever is diſharmonic, is in itſelf deformed: yet in the ſhade that which is deformed, often appears beautiful, and on the other hand the latter is frequently miſtaken for the former: therefore it is neceſſary to have light, in order to diſcover whether or not the thing be really ſuch as it appears.

Every thing good and evil, as what is delightful and undelightful, is perceived in a natural way by the ſenſes: through ignorance we are often deceived in judging of good and evil: wherefore we have need of the underſtanding rightly to diſcern whether it be really good, or really evil, or whether it counterfeits the good.

Every

Every thing divine is in itſelf the ſupreme good, but every thing diabolical is in itſelf the greateſt evil: to this corporeal underſtanding, which is only the ſhadow of underſtanding, and (comparatively ſpeaking) no better than ſleep, it often happens, that what is the greateſt evil, appears as if it were the ſupreme good; or, in other words, the diabolical aſſumes the air of the divine: therefore, when the ſun and beaming light of wiſdom ſhall ſhine forth, as in the laſt judgment, every one ſhall perceive and recognize in himſelf what is good, and what is evil about him; and the one ſhall no longer be able to counterfeit or put on the reſemblance of the other.

Correſpondences. Shade, ignorance, obſcure underſtanding. As light correſponds to intelligence, (ſee Examp. vii. viii.) ſo does ſhade to ignorance, and alſo to an obſcure underſtanding reſpectively to one that is clear, ſuch as departed ſouls enjoy.

Confirmation of the propoſitions. (1.) That every thing harmonic is in itſelf beautiful and comely, and that every thing good and delightful is perceived

ceived in a natural way by the ſenſes, is evident from experience: for whatever is ſweet, that the tongue taſtes; whatever is conſonant with harmony and ſymmetry, that the ear hears; and whatever is beautiful, that the eye ſees. So alſo does the rational mind perceive what is good and evil, for of theſe we have a natural knowledge; but then various cauſes conſpire to darken and diminiſh this knowledge, which however originate in ourſelves. Leſt therefore we ſhould miſtake evil for good, we are endued with an underſtanding, whoſe ſubject is truth or quality; that is to ſay, we are thereby to judge of the quality of things, or in other words, to diſcover what a thing is, whether it be really good, or only apparently ſo, when at the ſame time in itſelf it is evil, and *vice verſa*. (2.) That in the laſt judgment every one ſhall clearly perceive in himſelf the quality of his former actions, and their merit or demerit, the holy ſcriptures leave beyond a doubt. It is the ſame with reſpect to the third part of the compariſon, viz. between the light of the ſun and divine light, which is wiſdom; for God is called the ſun of wiſdom; and as the ſun by it's light diſcovers every quality of an object, ſo God by his wiſdom, when he ſhall manifeſt himſelf in his full glory, will diſcover in a moment all that is divine, and all that is diabolical

diabolical in every man, inſomuch that they cannot but actually recognize and diſcern it in themſelves, their own conſcience being the judge; for every one from the ſtate of his ſoul, as formed in the body, ſhall perceive the minuteſt particulars [of his paſt life], the inſtant he is ſurrounded with the light of wiſdom, in the preſence of which nothing can remain hidden.

EXAMPLE XIV.

The ſun is the fountain of all light in it's world, neither is it the cauſe of ſhade, but ſhade is the privation of light. The ſun is never deprived of light, but terreſtrial bodies obſtruct the free paſſage of it's rays, and thus give riſe to darkneſs.

God is the fountain of all intelligence in his heaven, neither is he the cauſe of ignorance, but ignorance is the privation of intelligence. The ſoul is never deprived of intelligence, but the objects of thought, or corporeal and worldly ends, are impediments to the progreſs of it's intelli-

gence; hence comes ignorance of truth, or folly.

God is the fountain of all wiſdom in his heaven, neither is he the cauſe of inſipience,* but inſipience is the privation of wiſdom. God is never deprived of wiſdom, but the loves of the body and of the world are obſtructions to the influx of wiſdom from God, and thus give riſe to inſanity.

Correſpondentes. (1.) *Shade, ignorance, inſipience.* See above, Examp. 13. Shade alſo correſponds to obſcure underſtanding: thus again, *darkneſs, ignorance of truth, folly, inſanity.* Now that light, intelligence, and wiſdom, mutually correſpond to each other, ſeems very natural even on a ſlight reflection; hence it is, that all thoſe qualities which are attributed to light, are equally applied to the underſtanding, ſuch as clarity, perſpicuity, &c. ſo the ſpirit of truth is ſaid to be the ſpirit of light, and angels are called angels of light. That they correſpond, is evident from the

* Lack of wiſdom.

the human underſtanding, which is born and perfected by means of ſight and light. (2.) *Terreſtrial objects, corporeal and worldly ends, loves of the body and of the world.* Ends are always the objects of the underſtanding or thought, and ſignify the ſame thing as loves; for whatever we regard as an end, that alſo we love. That theſe ends and loves are impediments to the influx and love of true intelligence and wiſdom, is well known, for from this very ſource does all human inſanity originate.

Confirmation of the propoſitions. That the ſoul is the fountain of all intelligence, or the real principle of intelligence in it's own little world, ſee Examp. vii. viii. where the ſame ſubject is treated of; and that it is always in a ſtate of intelligence, although the body be in a ſtate of ignorance, as in infancy, ſleep, or inſanity: but we are now ſpeaking of ignorance of truth, or folly.

EXAMPLE XV.

Light reveals the quality of an object, or the quality of an object appears according

to the ſtate of light; for an object is not always really ſuch as it appears to be.

Intelligence diſcovers the truth of a thing, but the truth of a thing appears according to the ſtate of intelligence; for that is not always true, which is thought to be ſo.

Wiſdom manifeſts the goodneſs of a thing, but the goodneſs of a thing appears according to the ſtate of wiſdom; for that is not always good, which we believe to be ſuch.

Correſpondences. (1.) *The quality of an object, the truth of a thing,* and *the goodneſs of a thing.* Mere light diſcovers what an object is, as for inſtance, whether it be a ſtone, a tree, or an animal; and what is it's external figure or form, and even it's internal, if it be a tranſparent object: but intelligence diſcovers the real quality of a thing, or in other words, examines into and traces out the truth of a matter; for it is entirely the province of the intellect to inveſtigate truths. Now goodneſs or good appertains to wiſdom, which does not intellectually conſider merely that

that a thing is, but carefully inquires of what nature and quality it is, for the thing of itſelf is manifeſt, if ſo be it is in harmonic correſpondence, as was obſerved above, Examp. xiii. (2.) *Object, thing.* Object hath relation to light, but thing to the underſtanding. (3.) *Appear, think, believe.* Things appear in the light, are thought in the underſtanding, and believed from intelligence.

Confirmation of the propoſitions. The reaſon why intelligence diſcovers truth, is becauſe the ſubject of the underſtanding is truth; but the ſubject of wiſdom is good. Now good is all that which we love, deſire, covet, will, and make the end of our purſuits; but evil is all that to which we are averſe. In order therefore to know for a certainty, whether the thing be really good, which we believe to be ſuch, we are endowed with an underſtanding capable of diſcerning the truth or quality of good.

EXAMPLE XVI.

There are genuine ſecondary lights, as are thoſe of the ſublunary world; and there are

are falſe lights, or meteors; but theſe vaniſh at the preſence of ſolar light.

There are alſo true ſecondary intellects, as are thoſe of mankind; and there are falſe intellects; but theſe vaniſh as it were into nothing at the preſence of pure intelligence, ſuch as is that of the ſoul.

There are alſo ſpiritual intelligences, as are good angels; and there are intelligences called evil angels; but theſe vaniſh as it were into nothing at the preſence of God or of divine wiſdom.

Correſpondences. (1.) *Secondary lights, human intellects, angels.* By ſecondary lights I mean fires, candles, and the like, which ſupply us with light in the night ſeaſon. To theſe correſpond human intellects, which, in like manner as thoſe lights, may be kindled and extinguiſhed, and are of no eſtimation in compariſon with the intelligence proper to the ſoul, which is pure and ſpiritual, reſembling that of angels. (2.) *Genuine* and *true* ſeem likewiſe to have a correſpondence

ſpondence with each other. (3.) *Falſe lights, falſe intellects, evil angels.* Phoſphoric ſubſtances ſpread a fallacious or falſe light, in which objects appear in other than their true colours, and their quality is rendered doubtful and uncertain. The caſe is the ſame with falſe intellects, by which many things are ſo imaged and painted, as to give the appearance of truth to what in fact is falſe. Such alſo is the nature of evil angels, who are likewiſe called angels of darkneſs and of night, and who, although they know the truth, yet love it not, but hate and perſecute it, becauſe it demonſtrates that to be good, which to them appears evil, and *vice verſa*.

Rules. (1.) Foraſmuch as we are now treating of ſpiritual intelligences, or of angels and ſouls, it is to be obſerved, that they were created to all their intelligence; and as they are ſpirits, ſo are they above nature, which is not ſpiritual, and yet they perfectly underſtand every thing natural. Hence it follows, that there is a certain mutual correſpondency and harmony in all things, or between things natural and things ſpiritual; or that there is nothing throughout nature but what is a type, image, and reſemblance of ſomething ſpiritual, which is it's exemplar: for were it otherwiſe, a ſpiritual intelligence

telligence could never have any knowledge of what exiſted beneath it's own order; whereas ſuch an intelligence knows them both from itſelf and in itſelf. (2.) It ſeems that the Egyptians cultivated this ſcience, and pointed out thoſe correſpondences by a great variety of hieroglyphical characters, which repreſented not only natural, but at the ſame time alſo ſpiritual things; concerning which ſcience of their's ſee Ariſtotle's whole book. (3.) But to reduce ſingulars to their univerſals, is not a part of this ſcience of correſpondences, but of the firſt philoſophy; for ſpiritual things do not ſtand in the ſame relation to natural, as natural things do to ſpiritual: if that were the caſe, then natural would be the ſame as ſpiritual, which is contrary to ſound reaſon.

EXAMPLE XVII.

Light without ſhade would not appear light, as what is perfect would not appear ſuch without imperfection, for there would be nothing from which it could appear. So neither would there be a poſi-

tive

tive without a privative, for without the latter there would be nothing from which any thing could be laid down or ſuppoſed. In like manner alſo without ſhade there would be no conſpicuous image, no modification,* nor any ſuch thing as colour and variety of colours. Hence appears of what uſe ſhade is, yea imperfection itſelf. Shade, although it be the privation of light, nevertheleſs actually exiſts, for without an actual eſſence it would be nothing, neither could we know what light is, and what it's quality, nor what perfection is, and what it's quality.

Underſtanding without ignorance would not appear to be underſtanding, as the true would not appear ſuch without the falſe, for there would be nothing from which it could be ſeen. So neither would there be an affirmative without a negative, for without the latter there would be nothing from

* By the word *modification* we are to underſtand the mode or manner of a thing's exiſtence, particularly as it reſpects the activity of the rays of light in the atmoſphere, by which they are adapted to the form of the eye. TR.

which any thing could be affirmed. In like manner alſo without ignorance and the falſe there would be no perceptible idea of memory, no imagination and thought, nor any ſuch thing as opinion and diverſity of opinions. Hence appears of what uſe ignorance is, yea the falſe itſelf. Ignorance, although it be the privation of intelligence; and the falſe, although it be the privation of the true, nevertheleſs actually exiſts; for without an actual exiſtence, it would be a mere creature of the brain [*ens rationis*], neither could we know what underſtanding is, and what it's quality, nor what truth is, and what it's quality.

Wiſdom without inſipience or inſanity would not appear wiſdom, as good would not appear ſuch without evil, for there would be nothing from which it could be perceived. So neither would there be any thing really and truly lovely, without ſomething unlovely, nor happineſs without unhappineſs; for without the latter there would be nothing from which happineſs could be felt. In like manner alſo without

evil

evil there would be no affection, no will, no desire, and consequently no variety of desires. Hence appears of what use even folly and evil are. Folly, although it be the privation of wisdom; and evil, or what is diabolical, although it be the privation of good, nevertheless actually exists; for without such actuality it would be a mere creature of the brain, neither could we know what wisdom is, and what it's quality, nor what goodness is, and what it's quality.

Correspondences. (1.) *Perfect, true, good.* This may in a sense be called perfect, for whatever in itself is true and good, is also in itself perfect. So with respect to their opposites, *imperfect, false, evil.* (2.) *Positive, affirmative, lovely.* Positive has respect to nature, but affirmative is a term proper to the human mind, this having the power to affirm or deny. The same also may be said of *privative, negative,* and *unlovely;* for every thing good or delightful is perceived in a natural manner; therefore whatever is lovely, is of itself affirmative; and whatever is unlovely, negative. (3.) *Conspicuous image, perceptible idea.*

That an image is an idea in the internal ſenſe, is well known; as alſo, that images of the ſight paſs firſt into natural, and then into intellectual ideas. (4.) *Modification, ſenſation, imagination, thought, affection.* What in the atmoſpheric world is termed modification, that in the animal kingdom is called ſenſation, imagination, thought; for as ſoon as ever modification touches the organs of ſenſe in an animate body, it lives: hence ſenſation is ſaid to be effected through modification. Affection alſo is a proper correſpondent; for the mind and animal ſpirit are affected according to ſenſations. (5.) *Colour, opinion, will.* Colour is light variegated and diverſely modified, and therefore correſponds to opinion: ſo does variety of colours to diverſity of opinions. (6.) *Nothing, creature of the brain,* and *vice,* ſignify the ſame.

Confirmation of the propoſitions. (1.) That there would be no light without ſhade. Suppoſe there to be mere and pure light, without any mixture of ſhade whatever, and inſtead of ſhade ſubſtitute the decreaſe of light in the extremities of the rays, then it could by no means be affirmed of light that it was any thing; neither would there be images, which are variegations of ſhade and light, nor colours; conſequently, there would.

would be no viſible world, for every object would be diſtinguiſhed merely by the degrees of light, as may be gathered from the ſcience of optics. That colours alſo take their riſe hence, is demonſtrated in another place. Thus it appears, we can have no idea of perfection without imperfection, nor of truth without falſity; by which is confirmed the real exiſtence of evil or the devil, to the end that the idea of good may not only be exalted, but that it may alſo actually take place in the created world. (2.) Without ignorance and the falſe there could not exiſt in the human underſtanding either affirmative or negative, for if there were nothing but truth, and moreover nothing remained unknown, then could nothing whatever be affirmed; and if there were no affirmation, then would there be no thought, much leſs opinion, and conſequently no ſpeech, no diſcourſe, no commerce in human ſociety. (3.) The ſame is true of good and evil, delightful and undelightful, happy and unhappy, which ſtand together in ſuch relation, that the one cannot be ſuppoſed without granting the other. Hence it follows, that evil, or, what is the ſame thing, the devil, actually exiſts; and I dare venture to aſſert, that were there no devil, neither would there be any variety in the affections of the animal ſpirit and mind,

mind, no longings, no deſires, no purpoſes, and conſequently none of thoſe qualities peculiar to the human mind. (4.) By granting the exiſtence of evil, we alſo allow that of falſity, juſt as on a ſuppoſition of good, the exiſtence of truth follows; for if any one hates the good, and loves it's contrary the evil, then he hates the true, and loves the falſe; for whatever a man loves, that he accounts good; and the reaſon why he hates truths, and loves falſes, is becauſe the latter favour his evil luſts and affections.

EXAMPLE XVIII.

Mere ſnowy whiteneſs without a variety of other colours, which take their riſe from a mixture of white with black, together with one conſtant ſimple modification, deprives the eye of all it's power of ſeeing; for the eye is formed for the reception of many images and objects, and it is from theſe diverſities harmoniouſly conjoined, that ſenſations are produced and renewed.

Mere intelligence of truth, without conjectures and opinions, which take their riſe

riſe from a mixture of truth with falſity, and from ignorance, together with one conſtant ſameneſs of thought or rational intuition, deprives the mind of all it's faculty of thinking; for the mind is formed for the reception of many ideas, and the intuition of many ends; and it is from mere variations agreeably united, that thought and human underſtanding are produced and renewed.

Correſpondences. (1.) *Whiteneſs, intelligence of truth, truth.* As light correſponds to underſtanding, ſo whiteneſs, as alſo *pellucidity* and *tranſparency*, ſeem to correſpond to truth, for truth is the ſubject of intelligence. Juſt ſo it is with *black* and *falſe*. (2.) *Eye, rational mind*, or rather the *internal organ of ſenſe*; for the underſtanding is called internal ſight, or the rational intuition of an object.

Confirmation of the propoſitions. It is pretty generally allowed, that the eye would be rendered dim and become blind by mere whiteneſs, as by ſnow, if there were no colour more obſcure, to give

give variegation to the ſight: thus, as ſight would totally periſh, if light alone without any mixture of ſhade were to fill the eye, ſo in like manner would the human intellect, if pure truths alone were to preſent themſelves to it.

EXAMPLE XIX.

Whiteneſs proportionately mixed with blackneſs, by means of the ſun's rays excites different colours, namely, the whiter and the more obſcure; but objects may be ſo coloured and painted, that we cannot tell what is white, what is black, and how they are commixed.

Truth rationally blended with falſe, by means of intelligence produces divers reaſons, namely, true and doubtful; but the intentions may be ſo ſpeciouſly ſet off, that we cannot tell what is true, what is falſe, and how they mutually cohere together.

Good

Good mixed with evil, or happineſs with unhappineſs, produces various affections in the animal ſpirit and mind, namely, the agreeable and diſagreeable; but the deſires and luſts may be ſo cunningly diſſembled, that we cannot tell what is good or happy, what is evil or unhappy, and how they are mutually conjoined.

Correſpondences. (1.) *Proportionately, rationally*; or *analogically* and *analytically*: hence alſo every proportion is ſaid to conſiſt of reaſons. (2.) *White colours, true opinions, agreeable affections:* for if colours correſpond to opinions, it follows, that white colours correſpond to more true opinions; and *obſcure colours*, to *hypotheſes, conjectures, diſagreeable affections.* (3.) To *colour*, to *paint, ſpeciouſly ſet off*, or *counterfeit truth*, to *diſſemble.*

EXAMPLE XX.

Clear and ſerene things are generally interſperſed with others obſcure and with clouds: thus in inferior nature there is

ſeldom any pure clarity without obſcurity.

Evident and manifeſt things are generally interſperſed with others of an ambiguous and doubtful nature: thus in our rational mind there is ſeldom any pure evidence without ambiguity.

Pleaſant and ſweet things are generally interſperſed with others unpleaſant, ambiguous, and bitter: thus in civil life there is ſeldom any pleaſantneſs without unpleaſantneſs.

Correſpondences. (1.) *Clear, evident, pleaſant.* Clear is predicated of light; evident, of the underſtanding of truth; and pleaſant, of the mind and animal ſpirit with reſpect to good: thus, evident things ſignify true things, and pleaſant things mean good things. In like manner alſo correſpond the words *ſerene, manifeſt, ſweet.* (2.) *Obſcure, ambiguous, unpleaſant:* hence obſcurity is attributed to the underſtanding, when it is involved in doubts: in like manner, *clouds,*

doubts,

doubts, *bitters*. Let it be obſerved, the words *pleaſant*, *ſweet*, *unpleaſant*, and *bitter*, appear not indeed to have a correſpondence with *ſerene*, *manifeſt*, *obſcure*, *cloudy*; but in this place ſingulars are aſſumed inſtead of univerſals, and the univerſals here are good and evil. Every thing pleaſant, delightful, and ſweet, is good; and every thing unpleaſant and bitter is evil: ſo here the affections of the mind being the ſubject treated of, we muſt adopt adequate forms of expreſſion.

Rule. Singulars are to be ſubſtituted inſtead of univerſals, when we treat of ſingulars; as alſo particulars are to be uſed inſtead of generals: ſo in this example, the words, *ſweet*, *pleaſant*, *bitter*, and *unpleaſant*, are ſubſtituted for *good* and *evil*.

EXAMPLE XXI.

In the night ſeaſon there is thick darkneſs, in the morning comes the day-break, then the light increaſes till noon-day; but after that it decreaſes, and, paſſing through

the ſhades of evening twilight, returns to it's night. But the ſun, even at midnight, as well as at noon-day, illuminates it's own world.

In the firſt age in the mother's womb is mere ignorance, but in childhood the intellect dawns, and then progreſſively ripens till the time of perfect maturity or adult age; afterwards it decreaſes, and, paſſing through old age, ſinks again into obſcurity of intellect and ignorance. But the real intelligence of the ſoul, as well in the age of the moſt obſcure underſtanding, as in that of conſummate and mature judgment, governs it's animal microcoſm.

Correſpondences. *Night ſeaſon, obſcure age in the womb;* then *morning* and *childhood,* or the *eaſt;* then *noon-day* and *adult age;* afterwards *evening twilight* and *declining* or *old age.* That theſe mutually correſpond to each other, is a truth ſelf-evident, for they are allegorical expreſſions in the mouth of every one. (2.) So alſo the words *increaſe* and *ripen,* or

grow

grow adoleſcent. (3.) *Day-break, dawning of the intellect.* (4.) *Twilight-ſhade, obſcure intellect.* (5.) *Mid-day, conſummate intellect,* or *mature judgment,* ſuch as exiſts in adult age.

Rules. (1.) Exemplars are in the ſpiritual world, images and types in the animal kingdom, but reſemblances are in nature. (2.) There are many ſpecies of repreſentations, or correſpondences. The firſt ſpecies is to be called *harmonic;* ſuch is that between light, intelligence, and wiſdom; between effort and will; between modification, ſenſation, imagination, and many other things; as alſo between images, ſights, ideas, and afterwards reaſons, which mutually correſpond to each other as terminations in ſucceſſive analogy. The ſecond ſpecies is *allegorical,* and is made by ſimilitudes: thus we uſually explain ſpiritual things in a natural way, for all ſpiritual words denote hidden qualities: this ſpecies is very frequent in the ſcriptures. The third is *typical,* and is made by reſemblances, ſo much uſed in the Jewiſh church, by which are repreſented Chriſt and the Chriſtian church, and in this church the kingdom of God and the heavenly ſociety. The fourth ſpecies is *fabulous,* practiſed by the ancients, who painted the illuſtrious actions of their

their heroes with the figments of invention: of this kind are the repreſentations of the poets, and alſo of dreams. (3.) It is right to believe, that the whole world is replete with types, but that we are acquainted with very few of them; for the preſent time always involves the future, and there is a connection and chain of contingences, inaſmuch as the courſe and influx of divine providence is moſt conſtant and uninterrupted. (4.) It is proper thus to interpret the ſacred ſcriptures; for the Spirit ſpeaks naturally, as well as ſpiritually.

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